

### Two Events Worthy of Commendation

The election of W. J. Kennedy, III, as president of the Durham County Society for Crippled Children and Adults on last Thursday and the welcome luncheon given by the Durham Chamber of Commerce at the Jack Tar Hotel for Dr. Samuel P. Massie, the new president of N. C. College, are two efforts on the part of this city's white citizens that are worthy of commendation. Following close on the announcement of the Durham County Citizens Council that it will hold a rally in the city with Alabama's Governor George Wallace as the featured speaker, the election of young Kennedy and the luncheon for Dr. Massie give strong evidence that there is a strong wind blowing in the opposite direction in the city of Durham.

On behalf of the Negro segment of Durham's population we take this opportunity to say "thank you" to the Society for Crippled Children and Adults and the Chamber of Commerce. Intelligent white and Negro citizens working together in Durham in the spirit of good fellowship can create an atmosphere here that will be uncomfortable for any organization having only a program of trouble making. The two events mentioned above have done much to point the way to new horizons in Durham, and we trust there will be others to

follow that will continue the very great good that has already been created.

Respectable and intelligent Negro citizens of Durham desire nothing more than to have a part in building a bigger and better city; a better state and nation. Their fondest hope is to work side by side with decent citizens of all races, creeds and colors toward making the dream of democracy a reality not only in our own country but in the world. It is their firm belief that the American way of life when permitted to operate, offers the greatest hope of peace and human dignity for mankind everywhere.

It is also our firm belief that the decent citizens of both races in Durham are determined that they do not intend for this city to become a stonping ground for those who would destroy democracy and create an atmosphere of ill-will. For that we again commend them and say more power to them. We predict, as Dr. Massie stated in expressing his appreciation for the luncheon given in his honor, that "you ain't seen nothing yet." The days ahead will see events of goodwill in Durham that will put to flight those trouble-makers who are forever looking backward instead of looking forward.

### Waynick's Speech Makes Sense

We think the speech of General Capus Waynick, appointed by Governor Sanford as his chief trouble-shooter, before the Charlotte Rotary Club Tuesday of this week, will doubtless be enlightening to those white citizens of North Carolina who are seriously interested in the plight of the Negro in this state and the South in general. It should at least rest the misconceived notion that curbing demonstrations by Negroes will put an end to the racial strife and misunderstandings that exist in this state.

Said General Waynick: "If the Negro never marches again and never picketed another place of business, we would still face the need of giving consideration and goodwill to some of the burdens the race bears. If we can't erase the Negro's burden of mistreatment, he will be forced to teach his children that the white man is his enemy. This will make for juvenile delinquency, violence and crime."

In referring to the economic plight of the Negro he said: "The average Negro income in the state is less than one-seventh of the average income in Mecklenburg County. The Negro gains about the same as the Mexican and less than half that of the Venezuelan. These are not Asians, we're talking about, these are North Carolinians and they form one-fourth of our state."

The governor's chief trouble-shooter then went on to say that integration is a very intimate thing and cannot be conferred by law or executive order. It is something that one

earns by his own personality and his ability to make friends and by proving his personal worth."

What the General Waynick didn't say is that as far as it is humanly possible, generally speaking, the white man of the past has stopped up every gap and halted every effort on the part of the Negro to prove his worth in his religious, social and educational world. He hung a sign over the door on which were emblazoned in big letters the words "No Negroes allowed." Even in his industrial realm the Negro has in the past only been admitted in the capacity of a servant or given the most menial employment or opportunities. As a result, both the white man and the Negro are now reaping the bitter harvest of an era in which the latter had no way of imparting his inward desires, hopes, ambitions and aspirations and the former had no way of even surmising them until the explosion came in the form of sit-ins, walk-ins, parades and other demonstrations in the streets and elsewhere that delivered the message of the Negro's troubled soul.

It is our hope that the advice of General Waynick will be heeded by the white citizenry of North Carolina. If it is, we are satisfied that on the whole the Negro population is ready and willing to prove its worth and shoulder its responsibility as good citizens. If it is not heeded, the results so graphically predicted by General Waynick are sure to follow.

### No Time For Disunity Among Negro Leaders

As recently as the July 13, issue of the Carolina Times of this year, we published an editorial in which we called attention to our growing concern over what appears to be a lack of unity among the various organizations that claim to be fighting for Negro rights in this country. We did so because we felt there is entirely too much danger of creating a state of confusion among the Negro masses for the leaders of such organizations as the National Association for the Advancement of Colored People, the Congress of Racial Equality, the Student Non-Violent Coordinating Committee, the Alabama Christian Movement for Negro Rights, the Urban League and others in the forefront of the struggle, to be glibly quibbling over methods and objectives.

We again sound that warning to the leaders of those organizations because we not only sense a tendency among them to bicker over unimportant matters but a sinister effort on the part of the enemy to divide and conquer all of the forces now in the civil rights struggle. Likewise it has been reported to this newspaper that there is beginning to creep into the picture personal jealousy over the public acclaim extended some of the leaders in comparison with that given others. Such frivolous action on the part of our top leaders, if it actually exists, can only serve to destroy or weaken the gains already made.

We repeat that "there" is enough work to be done in the area of civil rights for all of the many organizations now engaged in the struggle. There need be no conflict between them because all ultimately are working for the same goal—that of complete democracy for all American citizens. Therefore, instead of action that would lead to confusion among the masses we urge the leaders of all the organizations to iron out their differences and face the enemy with a solid front.

### Heartening Demonstration

One Negro demonstration which deserves the sympathy and help of everybody in North Carolina is the promising effort of Negroes in Wadesboro to establish a small manufacturing plant to provide jobs for colored people. Not only is this Negro effort heartening. The Negro need in Anson and other counties is demonstrated by the fact that while the little shirt factory will provide only 20 jobs, there were applications from 300 Negro women for them.

The Anson enterprise is described as "a tiny shirt manufacturing plant." It is a symbol of a big North Carolina problem. It is a good sign that in this particular case Negroes, led by a school principal, are taking the leadership. Their efforts, however, should have the support of all who are interested in the economic development of North Carolina and all its people.

It is not a bad sign but a good sign in this country and this State that colored people are vigorously pressing for job opportunities. Nothing is so clear as that America can never be the "affluent society" often spoken of, unless all those able, willing and qualified to work have productive jobs and decent wages. The unemployed white man, is a load on the back of everybody else.

—The News and Observer



SPIRITUAL INSIGHT

REV. HAROLD ROLAND

### Man's Refusal to Recognize God Often the Cause of His Downfall

"They have not seen fit to acknowledge God, he has given them up to depraved reason."

Rom. 1:28

Man's failure to recognize God leaves him in a state of corruption or evil. Who can doubt the evilly inclined nature of man? Call it what you will there is something radically wrong with man. The Bible calls this depraved state of man's sin. History and experience tell of the reality of this great truth in man's inmost being. Thus, man apart from the power of God is left to become the tool of this mighty disruptive power.

God alone can save man from the destructive consequences of his depravity. In the spirit's power God can change this evil disposition in man. God can transform and renew man spiritually and thus he can escape the fruits of his evil or depraved nature. The old man has an evil bent. The new man in Christ finds spiritual regeneration. God takes

away the sin and fills with the spirit. God in Christ saves us from the tragic fruits of the old, depraved and sinful nature. In God we can overcome, and apart from God we are left at the mercy of our depravity.

The Spirit's powers can work wonders of healing in man's sinful nature. It is at this point that they plumb the depths of Christ true meaning and ministry in the world. God's Son came to heal the depraved natures of human beings. Christ frees us from the enslavement of our sinful natures. God was in Christ reconciling the world unto himself. Yes, spiritually Christ bridges the chasm between God and man. What creates this gulf between God and man. This gulf is created by sinful or depraved nature of man. Christ came, then to heal the breach so that man even in his depraved state might find his way back to God. Now man the depraved creature can find union and communion with

God.

The Christ of the Cross of Calvary is the mediator between God and man. Christ renews the image in man marred by sin. What hope man the depraved one now has in Christ. God offers us a second chance. Christ is the connecting link between man the depraved creature and God the High and Holy One. Christ offers the prescription for the healing of man's sin-sick nature. Each individual, like the Prodigal must decide on a spiritual home coming. Each must cry out and say: "I have sinned and I want to be healed." Christ in love offers healing for every depraved soul.

We all know that we human are the tragic victims of depraved or sinful nature. And we are joyfully reminded that God is sending His Son, Jesus Christ has done something about the correction of this condition of mankind. In Christ we are freed from this curse of depravity.



BLOWN IN THE WIND

The other weekend, I flew out to the West Coast with one of the top LIFE Magazine staffers, was on assignment from LIFE to do a pre-wild series analysis for their book. At a luncheon meeting which had been set up to discuss the assignment, I was told that I would have a free hand to express my frank opinions and views.

I was quite pleased to be asked to take over this assignment. Of course, I was pleased personally. Yet, I had a deeper reason. It seems to me that LIFE has been setting a most enlightened and progressive trend in its handling of the civil rights problem and racial situation in this country; noted, with great interest, the sensitive and capable job which Gordon Parks, one of the book's top lensmen, did on the Muslims. Certainly, LIFE's Birmingham piece and coverage of the March on Washington were outstanding.

To me, this policy LIFE has followed of telling the news as it happens is an important development. All of us can remember the time when our most powerful communications media were somewhat leery of giving broad coverage to such subjects for fear of a flood of cancellations of Southern subscriptions. LIFE and a few other major publications have become very much aware of two considerations, I believe. One is that fearless coverage and reporting of integrity via widespread support even from those who might not agree with the point of view expressed.

The other consideration is that there is a tremendous Negro circulation which will show in practical terms its appreciation of a magazine boldly brings issues African—for he died in a land are laying overseas, a very great in the full light.

Gordon Parks is first and foremost a great photographer. But he also happens to be a Negro, a fact which makes us very proud as we note him starring in LIFE's brilliant constellation of camera men. The top editorial people of LIFE gave me the feeling, during our discussions, that they are less interested in skin color than in projecting frank opinion and accuracy. It certainly will be my goal, in doing the analysis, to pull no punches and to call it as I see it. I don't think I would be capable of doing it any other way.

As I noted above, LIFE is not the only national publication which has shown a tendency to project the Negro and the civil rights struggle without fear or reprisal. I hope the example set by these journalistic magazines will be followed by many more and also by other channels of our mass communications media. Along these lines, I feel that the news department of the tabloid television networks have been doing a forthright and effective job. The much-maligned Governor of Alabama has been affected by it. He has called the Negro Revolution "the television revolution." Governor Wallace knows how effective in arousing the na-

tional conscience were the pictures of the barefanged snarling dogs attacking children, the pictures of the desecration and degradation of a bombed church, the picture of the dignity of the March. It is only to be hoped that television and radio will extend this honesty to their other departments. For it is still a scandal that the Negro shows up on television mainly as a guest and that radio mainly confines its appeal to the Negro market only through gospel music and rock and roll (and I'm not knocking either). It is encouraging that the New York Jets now have Monte Irvin doing color for the football games. I hope these indications in the communications field imply that we will soon see the day when the majority of the media will have the courage and common sense to present qualified Negroes who have the integrity to say what they believe the public ought to hear, rather than what they think it wants to know.

### Yes, We All Talk

Parliamentary Inquiry  
By Marcus H. Bouwers

The motion "Rise to Parliamentary Inquiry" is designed to make it possible for a member to ask a question about parliamentary law.

For instance, a member might rise and say, "Mister Chairman, I rise to a parliamentary inquiry." This motion needs no second, and therefore the chairman should say: "State your inquiry."

The member might say, depending upon what he wants to know, "Is the motion de-



MISTLETOE

When the late Dr. W. E. B. DuBois, Negro America's greatest scholar and one of the most distinguished personalities, renounced his U. S. citizenship a short time ago and became instead a citizen of Ghana, it was no doubt his own way of typing a report of mistletoe on his coat tail and turning his back to white America. Not having matured in the age of James Baldwin, in turning to another country, Dr. DuBois would never dream of putting into a trite vocabulary what the symbol mistletoe says silently. He was far too urbane to be vulgar and too much of a gentleman to be crass. But turn his back he did on the U.S.A., and in its very turning, the mistletoe was there.

Dr. DuBois was 96 years old when he died in Accra on the very eve of the great March on Washington in search of the still elusive freedom. A toward which he had devoted his life. He was one of the founders of the National Association for the Advancement of Colored People. He was for many years its brilliant and poetic spokesman. From its publication in 1903, his book "The Souls of Black Folk," was like a Bible to thousands of young Negro students, writers, intellectuals, and just plain ordinary people. He was a leader in the earliest Pan African Congresses, meeting in Europe because they could not meet in colonial Africa. His spoken and written words were heeded throughout the dark world. In recent years, the emerging nations of Africa revered him. When, at the State Banquet of the inauguration of the first

black Governor-General of Nigeria, Adikwe himself presented Dr. DuBois to the assembly as "the cornerstone of African freedom," he was given a tremendous who have African blood and who stand as a monument to a greater than that given any of the distinguished diplomats from the capitols of the world.

Dr. DuBois was a very great American, a very great Afro-American, and perhaps now he whose liberation he had helped to bring about and of which he became a citizen. And he is buried where the sea and the palm trees meet on the bright shores of Ghana. And he is mourned from Brazil to Birmingham, to Boston, to Bamako by all knew his name. He lived a long and full and wonderful life and in spite of the police dogs that snapped at his heels—not the Birmingham dogs that bite children, but the bigger and more vicious dogs that ran at dreams—DuBois kept his sense of humor. Old friends and long time associates of his NAACP days, like Arthur Spingarn, recall many charming stories of his wit and quiet laughter.

They say that once Dr. DuBois was the guest of honor at the table of a well-to-do lady who asked him to save grace before the meal began. Dr. DuBois bowed his head; but from his lips came no audible sound. When he lifted his head, his puzzled hostess said, "Doctor, I couldn't hear you."

"But, Madam, I wasn't talking to you," DuBois replied. "I was talking to God."

### Heroes of the Emancipation

FRANCES ELLEN WATKINS HARPER

During the years, 1831-1863, a generation of free Negroes emerged who were finding economic and social disabilities increasingly intolerable because they had assimilated so much of America's civilization and goals. It was natural that such people should move into the antislavery crusade because, through racial discrimination, they were identified with the enslaved Negro. Convinced of the futility of slave revolts, they worked now in close association with the growing army of Northern Abolitionists. Included in this generation was the first notable group of Negro writers, artists, musicians and poets, the most outstanding of whom was Frances Ellen Watkins Harper.

Mrs. Harper was free born in Baltimore, Md., in 1825. She was orphaned at an early age, cared for by an aunt and attended her uncle's school for colored children. She began to work for a living at 18, and in a decade later, in 1841, moved to Ohio where she taught domestic science at a seminary. By 1863 she had moved to York, Pa., where she first saw the Underground Railroad in operation. Later she moved to Philadelphia where frequent efforts for the escape of slaves and the horrors they endured kept the public excited.

It was at this point that Mrs.

Harper began to take an active part in the anti-slavery crusade. By 1854 she was an anti-slavery lecturer of note. She toured the North and Canada for the next six years. Since she was an accomplished speaker and entertaining in her presentations, she was well received by her audiences. Her booklets of anti-slavery and religious verse were sold by the thousands because of her fame as a reformer and because she circulated the books with the aid of whites at her Abolitionist lectures.

After the death of her husband, Fenton Harper, in 1860, she concentrated on writing poetry and prose. Her first volume of works entitled Poems on Miscellaneous Subjects in 1854 had been favorably received. About 1860 she produced what is said to be the best example of her prose entitled Iola Leroy, or the Shadow Unlifted. Some of her outstanding poems are Eliza Harris, The Slave Mother, Bible Defense of Slavery, The Freedom Bell, and Bury Me in A Free Land. According to critics, her verse had a peculiar force and charm, and she always impressed an audience in reading her poems.

As a gifted speaker, teacher, reader, lecturer and a writer she became one of the most popular women of her time. She died on February 23, 1911 at the age of 86.

### Letter to the Editor

VALUE OF AN EDUCATION

My young friends, it pays large dividends to get an education, even if it does cost many years of study and many hundred of dollars. Your efforts and money will come back to you in a richer and a better life. It is a proven fact that Divinity does nothing for us that we can do ourselves; but Divinity will inspire us, and help us to see opportunities that we would not see without a big effort.

We have no use for any person who sells his birthright of freedom for a little security. But we love the man who is brave enough to face tough obstacles to save himself, others, and his way of life.

Most who now know that they should be careful in choosing a life's partner and then be more careful than ever how they treat her. The man who wants to be remembered should do things that are worth so much to people that they cannot forget them if they wanted to do so. People with writing ability will be remembered if they write about the things that will make a more creative world. Do not go stumbling through life; keep all your senses alert in order that you may see an observation that time is to be had.

Learn all you can and teach others all that they will let you teach by example as well as by words of mouth and God will give you our reward. Miss Elizabeth Christian Henderson

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mentarian, will you answer the member's question?"

One of these days, as a condition in accepting a scholarship, some applicants will demand that the college guarantee on graduation a job at \$10,000 a year.

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